

## NEW YORK STORE

Established 1853.  
INDIANA'S GREATEST STOREOur annual sale laun-  
dered and unlaun-  
dered shirts, muslin and cambric  
Night Shirts, at bare cost of  
materials, begins this morn-  
ing at eight o'clock. Just  
inside the door. Come.OUR 12th GREAT  
MILL END SALEcontinues another week with  
phenomenal bargains.

Sole Agents Butterick Patterns

## JEYKIL AND HYDE LIFE

## DESCRIBED IN THE PULPIT

Dr. Joshua Stansfield Considers  
the Duality of Men in His  
Sermon.

## GOD'S GIFT IS LIFE

Although he used a biblical text yester-  
day in preaching his morning sermon on  
the duality of man, the Rev. Joshua Stans-  
field, of the Meridian-street M. E. Church,  
new his most forceful illustrations from  
the novel of Robert Louis Stevenson, "Dr.  
Jekyll and Mr. Hyde." The sermon was  
delivered by request, and recent instances  
of crime and other events were impressed  
on the minds of the auditors."There is a divine and moral endowment  
to human life," said Dr. Stansfield, "and  
no man can go down without first going  
down his best conscious first debasement.  
It is a sad and shameful thing to present  
age that both professional men and others,  
under a rash and inconspicuous culture,  
have come to speak of the very safeguards  
of a moral life as a 'moral' sense, and  
thus the highest and best religious instincts  
and impulse have come to be denatured in  
many of our modern lives.""No man by any means, mental, moral or  
physical, can pass from his best to his  
worst, from Dr. Jekyll to Mr. Hyde, with-  
out passing through the intermediate stages  
of a moral life as a 'moral' sense, and  
thus the highest and best religious instincts  
and impulse have come to be denatured in  
many of our modern lives."A great burly Scotchman said to me  
after the most shameful episode for both  
himself and family: "Mr. Stansfield, if you  
knew everything about my antecedents  
and early surroundings, you would not at  
all wonder at my being what I am."There was no hope for that man until  
he shifted the responsibility about two gen-  
erations forward. There is no fuller dam-  
nation in a human soul than the conviction  
that he is helplessly fated to be what he  
is in his worst self.But notice further the certain, swift  
processes of sin. Dr. Jekyll says that he  
awoke one morning and found his hand  
clamped to the door. He was not the hand  
of Henry Jekyll, but of Mr. Hyde. He went  
to the door, unlocked it, and found that  
all this without the use of the drug which  
generally accompanied this change.This, he said, was the beginning of his  
trouble. After two months the hand  
clamped to the door was not the hand of  
Henry Jekyll, but of Mr. Hyde. He went  
to the door, unlocked it, and found that  
all this without the use of the drug which  
generally accompanied this change.Dr. Stansfield concluded his discussion of  
the moral aspect of the dual life of Jekyll-  
Hyde, by citing the words of the prophet  
Isaiah: "He who is in the house of Dr. Jekyll,  
and the servants and the household know  
him as the pious and the good, the kind  
and the gentle, the one who is the hand  
of Henry Jekyll, but of Mr. Hyde. He went  
to the door, unlocked it, and found that  
all this without the use of the drug which  
generally accompanied this change."MISS KEEP HAS A DEAR  
LITTLE NEW YORK HOMEIndianapolis Artist Beautifully Lo-  
cated in Old Chase Classroom  
—Is Perfectly Arranged.Miss Virginia Keep, who recently went to  
New York to pursue her work in art, has  
established herself delightfully, and her  
studio is becoming a meeting place for In-  
dianapolis people in New York, who drop  
in for a cup of tea on the Keep's after-  
noons. The studio is one formerly used as  
a classroom by Chase, at Broadway and  
Seventeenth streets, and is perfectly ar-  
ranged in the matter of light and the other  
essentials of an artist's workshop. Friends  
who have written concerning the studio say  
that it is charmingly fitted up and thor-  
oughly artistic in effect. The walls are of  
pale yellow and the floor is covered with  
handsome rug. A large easel, a table  
with olive plush, a Chippendale chair and  
Dutch chair of quaint workmanship are  
among the furnishings of the room, and the  
latter are used by Miss Keep in which to  
pose her sitters. A cozy heavy-work table  
and a comfortable chair are also in the  
studio, and a small table with a lamp  
sitting gives a quiet air to the room.  
Miss Lily Bliss, a daughter of Mr. Cornelius  
Bliss and a cousin of Miss Keep, shares the  
studio, and her piano is also part of the  
furnishing of the room. Miss Bliss is an ac-  
complished pianist, and her playing makes  
her afternoons at home the more deli-  
cious. Thus far the two young women have  
given but one formal tea and musicale, and  
a number of Indianapolis people are ex-  
pected at that. Miss Keep's boarding place is  
on Thirty-second street, conveniently near  
her studio, and within practicable walking  
distance.Miss Keep is devoting herself entirely to  
portraiture this winter and is meeting with  
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BORN IN SUFFERING"The Music of the King's High-  
way" Proves a Fruitful Pul-  
pit Topic.

## REV. HURLSTONE'S TALK

"The Music of the King's Highway," was  
the topic on which Dr. Albert Hurlstone  
preached at Roberts Park M. E. Church  
yesterday morning. Text, Isaiah xxxv, 9-10.  
In part he said:"The suffering of mankind has been the  
direct or indirect cause of the writing of  
some of the world's literary gems. The  
Song of Moses came after the marvelous  
deliverance of an oppressed race from the  
cruel taskmasters, the Egyptians. Triumphant-  
ly he exclaimed: 'The Lord is my  
strength and my song, and he is become  
my salvation. He is my father's God and  
I will exalt Him.' Miriam, the prophetess,  
also took her timbrel and said: 'Sing ye  
to the Lord, for he hath triumphed glori-  
ously, the horse and his rider hath he  
thrown into the sea.' Many of the choic-  
est psalms of David are those which tell  
of his most bitter experiences. The psalm  
of the captivity, beautiful in their composi-  
tion, are bitter wallings from a people  
who found it difficult to 'sing the Lord's  
songs in a strange land.' In this world of  
sin and suffering, where we come in con-  
tact with the weariness, the fever, and the  
fret, where men sit and hear each other  
groan, we look before and after, and pine  
for what is better, but the 'sweetest songs  
are those that tell of saddest thought.' In the  
history of nations as of individuals, in  
modern as well as in ancient days, has the  
suffering of men caused to spring forth  
sweet music upon the highway of life.  
When France was tossed in the awful  
storm of the revolution a young military  
officer stationed at Strasbourg, composed  
the celebrated 'Marseillaise' hymn, which  
became, and has ever since remained the  
national song of revolutionary France. The  
chord in the heart and harp of liberty,  
which has trembled with emotions under  
the present day, France, the land of the  
suffering soul of Luther came his noble hymn  
so dear to the German heart, 'A mighty  
fortress is our God, our bulwark and our  
help.' From Bedford jail came the immortal  
'Pierian Progress.' From the persecuted  
Christians of the West came the hymn  
sung by all denominations of Christians  
to-day, 'Jesus, Lover of My Soul.' From  
the soul of the patriotic Henry came the  
undying eloquence which fired the revolu-  
tionary fathers. From Thomas Hood we  
hear the 'Song of the Shirt' and the 'Bridal  
of Sighs.' It needs a scholar to interpret  
suffering, and only a man who had a life-  
long sorrow and who found it hard to  
work for bread in a great city could have  
written as he did. 'Alas! for the rarity of  
contentment is in his worst self.'""So, too, Browning was a woman  
of suffering and acquainted with grief. The  
acquaintance with the secret of the mys-  
tery of pain, the secret of trust and the loneliness of life,  
the secret of the springs of human sympathy and  
her 'Cry of the Children' started a new  
movement towards Christian humanitar-  
ism. And can we forget that from the  
battlefield of Gettysburg, during the days  
of suffering and cruel war, there came  
the soul of the immortal Lincoln an ad-  
dress which, like a chapter of Holy Writ,  
can never grow old or stale. There he  
called upon his countrymen to 'highly re-  
solve that these dead shall not have died  
in vain, and that the nation shall have  
a new birth of freedom; and that govern-  
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